

Does Holiness
Require a Special
Organ?

Leland

PhD
1885

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Does Holmes Require a Special
Organ?

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A psychological division of man that was early accepted in the Christian church was a three-fold division; into body, soul and spirit. By the spirit was meant that part of the mind which finds its satisfaction in God; the soul was that part of the mind which finds its satisfaction in secular things of thought; the body was primarily the flesh, but mentally it was that part of the mind which finds its satisfaction in the flesh. These three parts, however, were not so much parts of one unit as they were three separate units. Each was a separate and a complete set of faculties by itself that could act upon only one of these three kinds of satisfaction. The body mentally considered was a set of mental faculties that met and enjoyed the demands of the body and these demands only. The soul was a distinct set of faculties that could not perform the functions of either body or spirit. The spiritual faculties were so distinct and complete that they could either be destroyed, or act separately from the other two sets of faculties without affecting them. The body was the organ of sin, the spirit was a separate organ of holiness, the soul was the organ of the conduct between and feeling that were in themselves neither holy nor sinful.

This division as might be surmised easily met
 difficulties. These divisions exceedingly difficult to ap-
 ply to life, and to maintain brought confusion and the
 references from their origin applied to the soul and spirit
 of the Redeemer instead the church in heresies. Conse-
 quently trichotomy was superseded by a division of
 man into soul and body, spirit and matter. But
 although the human mind was considered a unit so
 early as Tertullian a remnant of trichotomy re-
 mained. The mind was regarded as one, but it
 had many faculties. These faculties were separated
 from each other not only by the difference of their
 action into the faculties of thinking feeling and will-
 ing but also by the difference of their spiritual results.
 Hence although the mind was considered a unit the
 separate existence of bodily or carnal, of soul (or psychic)
 and of spiritual faculties was maintained after the orig-
 inal theory was lost to sight. ~~Thus~~ while there
 were not three separate parts of the mind there were
 three separate sets of distinct faculties. One set formed
 the organ for holiness; one, ~~the~~ organ for sin; and
 one set was the organ for whatever mental action
 might be considered to come between sin and holiness.
 But while there were these two principles of division
 of the faculties requiring three distinct sets of faculties
 one will not find that each writer maintains each

et complex. Augustine divided the faculties into "contemplation," or the faculties of natural intellect, "action," or the emotions and impaired will of the unregenerate man, and "the image of God" or "the contemplation of eternal things." Calvin divides the human faculties into two classes, "the mind and the heart." The mind includes all the faculties of the understanding; the heart includes all the emotions. But the heart is a threefold faculty. It consists of "the irascible faculty" which embraces the things apperceived to it by reason and imagination, "the concupiscible faculty" which apprehends the objects presented by the imagination and sensation" and "the will" or an appetite for holiness. In these three omissions can be noticed that will show some omissions in the old trichotomy. A very modern theory maintains that man's tripartite nature consists of "body or self-consciousness; soul or self-consciousness; and spirit or God-consciousness." All through the life of the Christian church a trichotomous division of man has been more or less strongly maintained by Christian conviction and canonizing that has made use of certain Biblical expressions. On this account trichotomy has always had some support and has often triumphed.

Beside these opinions which have declared

that man has a special set of faculties for volition is another that denies that volition needs a special faculty. This opinion regards man as consisting of two parts, mind and reason, and the faculties as distinguished from each other only by difference of function. It classifies the faculties according to but one principle of division, into those of thinking, of feeling, and of volition.

Which of these opinions is correct? Does man consist of two or three parts? At first this may seem an unimportant question. But it is a question of great practical value. The answer to it is an answer to such questions as, Does volition require a special organ? In what sense is conversion or re-creation? Is depleting the destruction of any faculty? Is ~~con~~ regeneration the adding or reviving of faculties? In order to answer these questions let us consider the arguments for trichotomy.

The original acceptance of trichotomy by the Christian Church was due to a great extent to the circumstances. Before Christ, Plato, with the power of genius, had fastened to the thought of the world his division of man into three souls, the intellectual, the irascible and the vegetative. This division was handed down from generation to generation till at the birth of Christ it had obtained wide acceptance. At the birth of Christ Platonism in its historical development was not the only philosophy. It did not obtain more adherents than Epicureanism or eclecticism, but it obtained the adherence of the men most highly esteemed, the support of the best schools, and acceptance by many of the philosophers that were to become Christians and the moulders of Christian thought. Justin Martyr was a disciple of Plato and so eminent a disciple as to be called Domitianus, "philosopher". Arnobius taught Platonism in ADAMS and also in Alexandria. Tatian studied philosophy in various schools and taught in the schools of Rome. Clement had such a zeal for Plato that he did not cease to be a philosopher after conversion. Even then he ^{used} ~~expressed~~ the same philosophy to support the claims of Christianity. Just outside the Christian Church Philo gained power and fame by trying to unite Platonism with Judaism. This zeal and adherence to Platonism by this class of

Minds made it most natural for the Christian church to adopt at its beginning a three-fold division of man. Such a division was the natural inheritance of the church. It descended from generation to generation into the Christian church just as the manners of a people descend, just as ways of thinking and conclusions come through themselves descended from father to son. It descended so easily and so naturally as to be often unnoticed. A threefold division of man was handed down like a tradition and ruled the thoughts of the early Christian church with the power of a long accepted truth. It formed a fundamental principle and was considered no more to be shaken than a long undoubted foundation of thought. And yet just as traditions will receive sometimes a certain development in their descent so Platonism received a development that gave it quite a new form as it passed out of paganism into Christianity. Plato's three souls instead of being the vegetative, the irascible and the intellectual then became body, soul and spirit. And this development although so different from Plato's original division inherited ~~inherited~~ power and authority from its parent Platonism. This Christian trichotomy was disputed early in the Christian church and

with power no doubt. ~~Some~~ disputation is not to be wondered at. This division of man obtained sway however in the majority of the minds of Academic Christian writers with the power and authority and undisputable force of a long established and long accepted principle.

But while it is easy to see what force such natural inheritance gave to this three-fold division of man it is not easy to see how custom tradition and inheritance prove a truth. Custom, tradition, inheritance, may reiterate a truth, but hardly much more. Accordingly we pass over the force this three-fold division gained from circumstances to make the arguments for trichotomy.

The first argument for a three-fold division of man is derived from the experience of every one that will take notice of man. An unconverted man, as every one may observe, is different from a converted man. The conducts of these two men are different. The converted man is gentle; the unconverted man is rough, or brutal. The converted man is virtuous; the unconverted, vicious. The converted man is meek in his conduct; the unconverted,ensual. The one is covetous and selfish. The other is unselfish and charitable. One is a hater of men and God; the other is a lover of God and exceedingly philan-

thropic. One directs his life according to divine commands and is righteous; the other directs his life according to worldly principles and is sensual, worldly, devilish. This difference is not a difference of opinion. It is real and great. One ^{man} is as different from the other as an angel is from a demon, as time from eternity, as life from death. As life has something in it which death has not the converted man must have something in him which the unconverted man has not. The difference cannot be accounted for in any other way. The one has life where the other has death. The converted man has a spirit, an organ of holiness. The unconverted has none active. He has simply ^{only} body and soul.

Study the unconverted man again. He has never accomplished one sanctified act. He has lived ten years, twenty, fifty even seventy years, and although he has been active all these long years he has never performed one act exclusively christian or had a single truly sanctified thought. Alas let him live on, let him live ten million years more and, as the christian church sadly admits, he never will have a sanctified thought or perform an act exclusively christian. Let him try to perform a christian act, so long as he is unconverted he will never succeed in performing

one that will be acceptable to the creator. But this is not the experience of the converted man. He can perform holy acts. This difference ^{of power} indicates something radical. The unconverted man's experience indicates something more than regularity. There must be a cause for his regularity. The first and most natural explanation of his regularity and of the difference between the two men is that the unconverted man is unable to perform spiritual exercises. His organ for such action is dead while that of the Christian is living. There is thus a difference of faculties between the two.

The unconverted man becomes converted, and what a change within his own mind follows! Before conversion his mind was untroubled with any spiritual emotion. Heaven and God had no more significant effect upon his heart than any useful law had had they been blanks. The ideas of Christian people dead of God seemed well nigh meaningless. His mind grasped none of the great truths of God. The future was an impenetrable blackness to him. He had little if any knowledge of God. But now - a flood of light has poured in to his mind. He knows his own salvation and much of his own future. He meditates upon and even pictures in his imagination as his own a man - a robe crown and glory. And the great truths of the kingdom of righteousness he grasps as possessed.

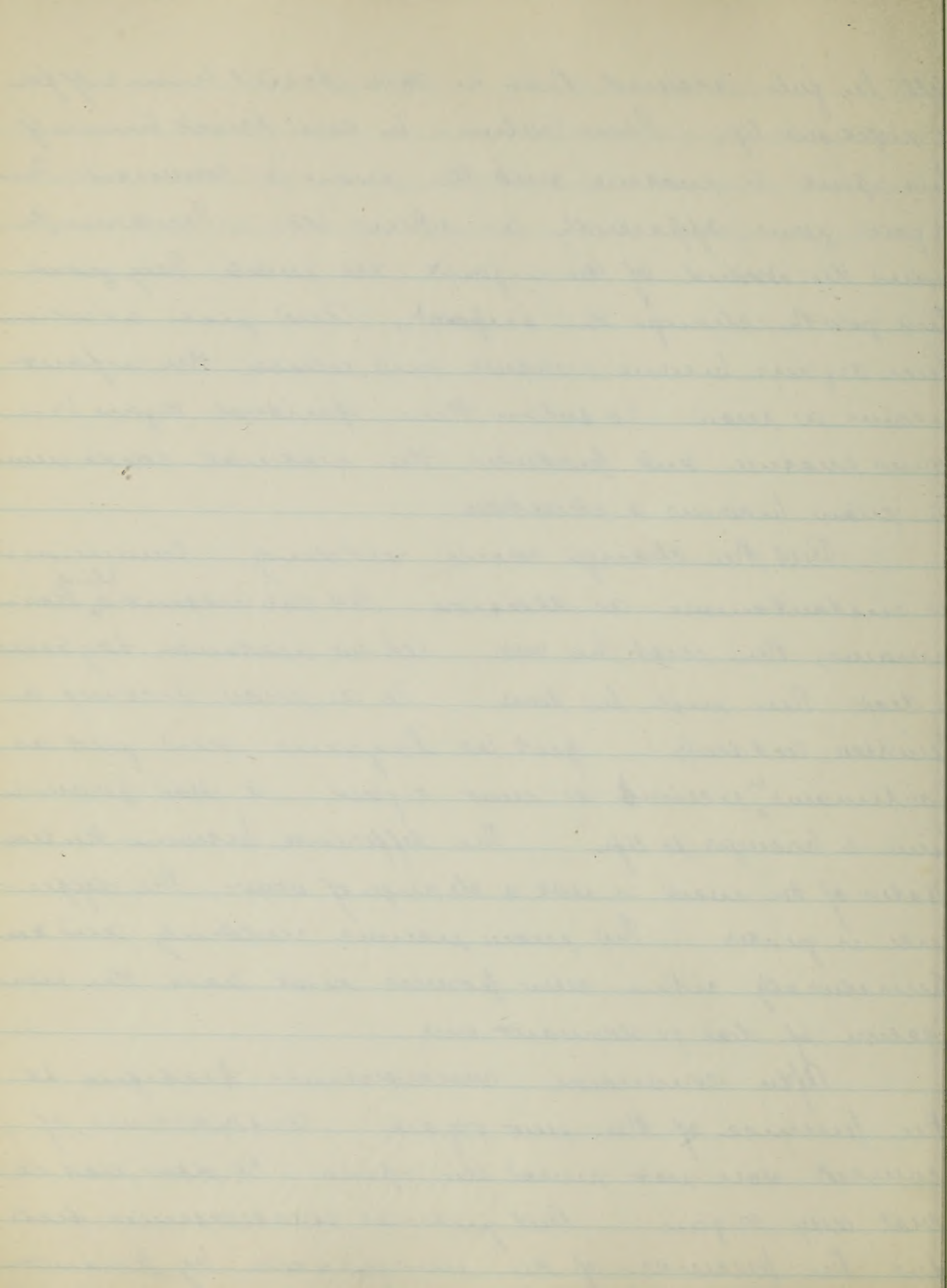
God is so near to him that divine Presence is almost felt. Divine Presence, divine commands, promises and character fill this newly converted man with joy, peace, love. Inexpressible! such gratitude is his that turning itself even powerless to express it. What made such a change in the man? He is born again. He has been raised from the dead. He has been recreated. A new heart has been given to him. Just as the blind man at the touch of the saviour's hands received new eyes just as the leper had new limbs at the saviour's touch. Obedient as at the same cause Lazarus, four days dead, had a new life and recreated body so this ~~man~~ converted man has given to him new life and new faculties which he did not have before. He is endowed with an organ of righteousness which he did not have before. Before his conversion he was only soul and body, now he is body, soul, and spirit.

This change also comes in such a way as to indicate the growth of a new organ. Evidently the change appears to come gradually just as the strength of an arm or of the mind seems to come gradually. The man conquers one sinful habit and then another. He gains one spiritual idea and then another. He keeps on changing according as the organ of righteousness, the spirit, gains strength

Still he feels assured that he can trust himself for a righteous life. Now when he can trust himself his spirit is mature and the man is converted. This organ grows apparently as others do. The arm, the hand the mind of the infant are weak. They grow. Their growth changes the infant; And just as when these organs become mature and reliable the infant becomes a man so when this spiritual organ becomes mature and produces the natural consequence the man becomes a Christian.

But the change comes suddenly. Conversion is as instantaneous as decision. At one instant a ^{blind} Bartimaeus; the next, he sees. At one instant Lazarus is dead. The next he lives. So a man becomes a Christian suddenly just as Lazarus died just as Bartimaeus ^{he} received a new organ. A dead power in him is brought to life. The difference between the two states of the man is not a change of view. The difference is greater. The man receives suddenly and supernaturally either new powers or at least the re-activation of dead or dormant ones.

After conversion consciousness testifies to the presence of the new organ. Consciousness, of course does not reveal the spirit. It does not reveal any organ. But just as consciousness testifies the presence of the imagination by present



ing her pictures so consciousness testifies to the presence of the spirit by perceiving the works of the spirit. After conversion consciousness witness is spiritual results are always present in man's mind. Let man go any where, let him do anything, his faith, his hope, his trust, his rules of righteousness are always present with him. Let him do what he will he can never wholly obliterate the effects of conversion. The power, the organ that sustains them is a part of the man which he can remove destroy, than he can his own pleasure. There is a faculty for righteousness or a set of faculties inherent in and a part of the mind and constantly acting.

Consciousness also testifies to the separateness of the spirit from the other faculties of the mind. Consciousness testifies that there is sometimes a war in the mind. The spirit fights with the flesh, an inner man fights with an outer man for mastery. This new organ given at conversion is thus so separate that it actually comes into conflict with the other organs. These faculties of the spirit are separate from the other faculties that they demand a course of conduct entirely different from what the other faculties demand. The spiritual faculties may even demand a course of conduct that the

other faculties would reject or the other faculties may secure a course that the spiritual faculties would reject. These spiritual faculties are so separate from the others that they may and do fight with others like separate warriors. What more could be asked to prove that man has a spirit and that is a separate part of the human mind?

As the difference in conduct between a converted and an unconverted man, the regularity of an unconverted man's sinful acts, the change in his notions at conversion, the nature of the change of conversion and the testimony of consciousness to the separateness of the spiritual faculties prove that there are separate spiritual faculties. So these same arguments applied as before would prove the separate existence of carnal faculties and of purely intellectual faculties. These arguments from observation and used ever since the second century show if they are correct a tripartite nature of man.

The second argument for trichotomy is Biblical testimony. The Bible testifies to them these sets of faculties by giving instances of the action of many separate faculties. It thus exhibits the three parts of man. There are many instances in the Bible of the use of spiritual faculties. Stephen at his martyrdom, the Bible testifies "looked up

Heavenly into heaven and saw the glory of God and
was standing on the right hand of God." Paul, it
also declares, saw the Lord after the Saviour's ascension
Abraham, Isaac, Ezekiel, Daniel and others had seeing
visions of spiritual things. John the Baptist heard
the Saviour heard spiritual sounds at the Re-
demptor's baptism. The apostles perceived in the
spirit that all men have not faith. These acts
and others like them were not, could not have been
performed by the ^{unconscious} ~~material~~ senses and the ^{unconscious} ~~material~~ in-
tellect. To account for these acts there must there-
fore be in the human mind other faculties for
spiritual things which will be fully unveiled when
this body shall have been raised from the dead.

Verses, instances, are unnecessary to prove ~~that~~
in this place that the Bible gives instances of the
use of carnal faculties and also of intellectual facul-
ties. It gives evidence in abundance, as any one's
memory will suggest, not only of the use of these spe-
cial spiritual faculties but also of faculties used for
carnal purposes and also of faculties used for men-
tal purposes.

The third argument for Aristotony is Biblical
teaching. This argument used now since the re-
newed cursing is the one on which perhaps the most
reliance is placed.

In its very beginning the Bible is in sympathy with a three fold division of man. For according to its account of the creation of man three distinct parts ~~are~~ separately mentioned. These are the body made of dust, the breath of life breathed into man by the creator, or a divine spirit, and a living soul. But although the Old Testament starts so plainly on a trichotomous basis it yet gives very little direct teaching on a three fold division of man. It is the New Testament written later and after the world was better able to write and to receive accurate mental philosophy that gives the most full teaching. In I Thes V 23 which reads "and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ" the New Testament plainly indicates a three fold division of man. Heb IV 12 "The word of God is quick and powerful and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit" declares not only the distinctness but even the separability of soul and spirit. I Cor. II v. v. 11 and 14 "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." But the natural man perceiveth not the things of the Spirit of God for they are foolishness unto him, neither can he

Know them for they are spiritually discerned," 1 Cor.
 XI 45 "The first man Adam was made a living soul;
 the last Adam was made a quickening spirit" And
 also Jas III 15 compared with Jude 19 "His wisdom
 descended not from above but is earthly, sensual,
 devilish," "These be they who separate themselves, sen-
 sual having not the spirit" show the difference
 between the works of the human spirit and the
 flesh and the soul. The faculties of each of these
 divisions of man, as the Bible is not a work upon
 psychology, are not particularly named. They are
 treated only generally. The Bible teaches that there
 are three distinct parts of the human mind and
 that one of these parts is incapable of doing the work
 of the other two, or of one of the other two. The spirit
 consists of a special set of faculties which form the or-
 gan of spiritual, or sanctified feeling thoughts and ac-
 tion. The soul consists of faculties that enable
 to receive the things of God dwell on temporal themes
 The body consists of another set of faculties that is con-
 fined to the flesh for its action. But while the
 Bible does not classify these faculties more particu-
 larly philosophy may. The Bible lays down only the
 fundamental principles for distinguishing the three
 sets of faculties

Of them these, the usual arguments for tri-
 * margin natural

Clearly, all good arguments man is composed
 of three distinct and separable parts, body, soul, and
 spirit. Now these parts are so distinct from each-
 other that any one may have mastery over the other
 two. When the body is master, the soul is its slave
 and the spirit is dormant or dead. When the
 soul is master, the body is its slave and the spirit is
 dormant or dead. When the spirit is master, the
 body is its slave and the soul is its friend. Each of
 these parts is so separate that it is possible, though
 not necessary nor normal at all stages of life, for any
 one to get apart from the other two. Adam's body
 at its first instant after creation was in existence be-
 fore either his soul or his spirit. The body and spirit
 may die and leave a condemned soul in death.
 And the spirit may desert the body as in the death
 of the redeemed or both soul and body as in some
 supernatural state of certain of the apostles when a
 trance or ecstasy ensued. The spirit consists of a
 distinct separate set of faculties which think, rightly
 the fruits of the Christian religion feel holy emotions and
 make holy choices. This is the organ of holiness. The
 soul consists of a corresponding set of distinct facul-
 ties similar to those of the spirit but confined in
 their action to things and thoughts that are temporal
 and to natural religion. The body is sometimes

considered to be only the flesh; but when it is used as a psychological term it ~~means~~^{denotes} another distinct set of faculties corresponding each to each to those of the spirit and to those of the soul but all carnal sensual and devilish in their results. This is the organ of sin.

With regard to these arguments it can be truly said that the argument for a three-fold division of man from the teaching of the Bible has been pushed too far. The Bible does not teach a tripartite nature of man. It is true that the Bible uses the Greek and Hebrew equivalents for body, soul and spirit. In some passages it uses but one of these words, in some all three. In some passages it uses these words incidentally and sometimes it contrasts them. From this usage it is plain that the Biblical writers had a definite meaning for each term. The meaning of each term can be inferred. But while the meaning can be inferred it can be only inferred. Although the Creator knows the true system of psychology and although they inspired writers may have had something of a system of their own neither the Creator nor the inspired writers directly taught any. The Bible teaches many things plainly enough. It declares positively "Thou shalt not kill", but it does not name or classify the faculties of the human mind, it does

not even define its words for body soul and spirit. From beginning to end the Bible assumes no responsibility whatever for the correctness of the ideas conveyed by these terms. The Bible writers simply took these words as they took other words, (for instance the Greek and Hebrew equivalents for man, kingdom, words in the language and expressing current ideas) and means to convey ~~the~~ spiritual teaching. They not so much as pretend defined or criticized these terms. Without assuming so much as responsibility for a criticism on these terms they used them as other people used them. They used these words just as the missionary uses the words with all their associations he finds in his foreign field. The missionary cannot coin words and have them understood without explanation. He cannot use old terms in an arbitrary way and convey his meaning. No more could the Bible writers coin new words or use old terms arbitrarily. They were obliged to use the terms and ideas they found current. To this necessity the Bible writers submitted. but in no instance as probably every one knows did they teach or assume direct responsibility for trichotomy.

To use these terms in the current way was, as study of the Bible will show, to make use of trichotomy. The psychology the Bible used was that

of a three fold division of means. Perhaps there someone
 may suggest that although the Bible does not directly
 back or assume responsibility for trichotomy ~~this~~ use
 of it may commit Divine authority to the support of
 it. Such a use, use merely, cannot commit Divine
 Authority. Did the Biblical use of Job's idea that the
 clouds are bags and that emptying them or pouring from
 them causes rain commit Divine authority to such
 preposterous idea? Did the Biblical use of the expressions
 for rising sun and setting sun, did the Saviour's
 use of the idea that the mustard seed is the small-
 est of all seeds commit Divine authority to the sup-
 port of these errors? Certainly not. ~~It was~~ The Bible
 was almost obliged to use these ideas in the current
 way. What resources would have been conveyed to
 its readers or what interminable explanation would
 have been required by an ~~correct~~ ^{seemly} use of ~~these terms~~! ^{seemly}
 Likewise the Biblical use of trichotomy did not
 commit God to the support of trichotomy. The scrip-
 tures used trichotomy as they used Job's dispo-
 sition. Paul's peculiar ideas and Stephen's incor-
 rect mentions of Hebrew history as means to
 a blessed result. For the means the scriptures
 are not responsible. They found the means. They took
 the best means that could be found. ^{But the} ~~But as the~~
 New responsibility for the correctness of these means

not with those who used them but with those who made them. A sect in fact at least with Plato but not with the scriptures. Thus the scriptures the Bible divine authority cannot correctly be held responsible for a threefold division of man. Proof of trichotomy, if it be true, must rest on other arguments.

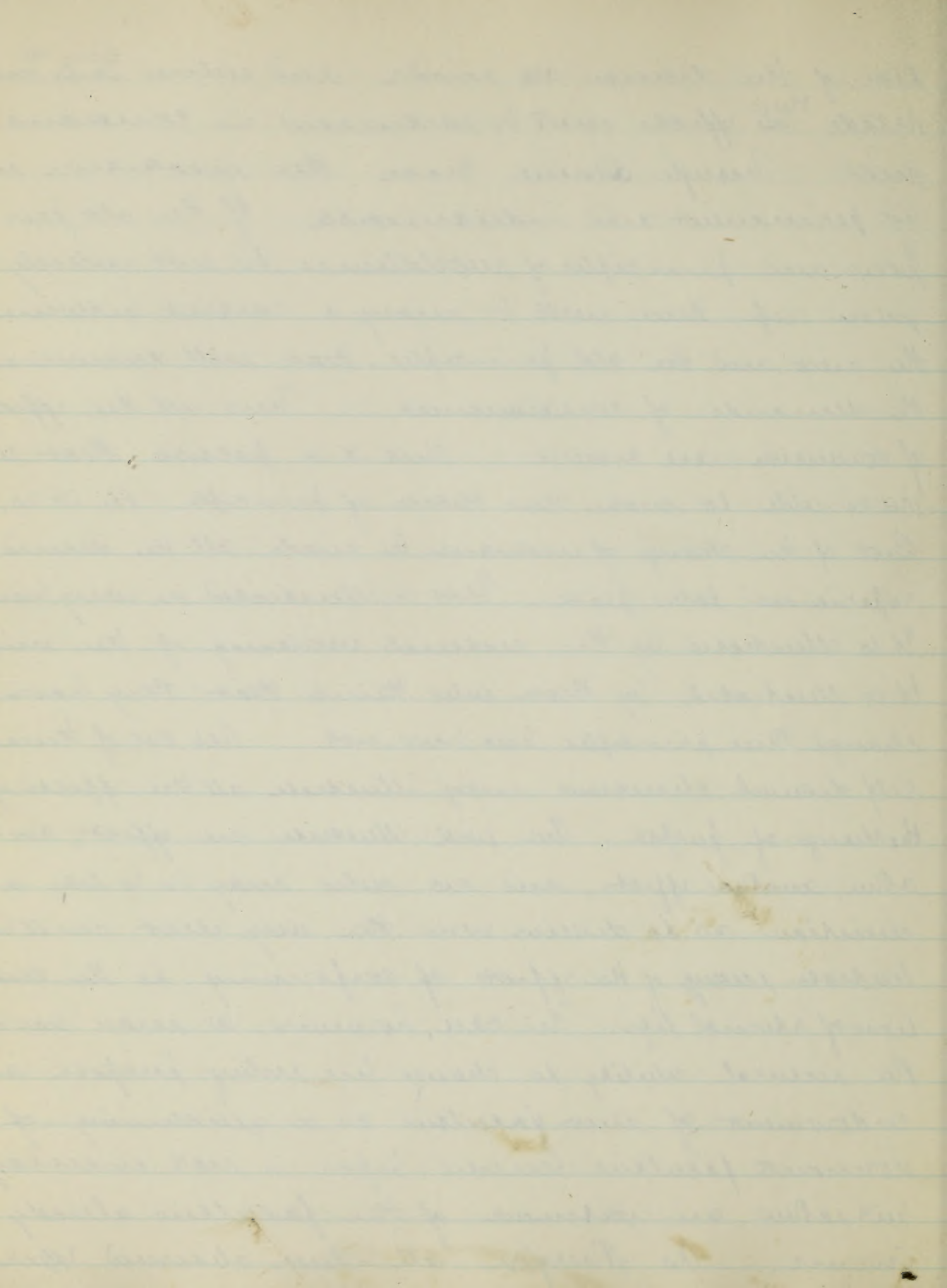
The Biblical testimony in regard to the spiritual experiences of certain Biblical characters is true. There is no doubt that Ezekiel, Peter John and others had spiritual visions and that John the Baptist and the Saviour heard the voice of God the Father. But ~~as before~~ the Bible does not teach that these and other spiritual exercises were performed by special spiritual senses and faculties. The existence of these faculties is an inference of man. But although we may have in the world to come many faculties and senses which we do not now possess this inference is neither necessary nor usual. The circumstances and the experiences of these especially favored men demand nothing more than a supernatural and a temporarily supernatural influence upon the faculties which all men have.

As regard to the argument from human experience it is doubtless true that the observations of the difference between the converted and

An unconverted man may be correct. There
 is a great difference between them. The conclusion
 of the one is, in spiritual things, the reverse of
 that of the other. The unconverted man never
 performs a holy act. Conversion does fill the mind
 with new spiritual emotions. The change some-
 times seems gradual but is sudden as decision.
 Every Christian consciousness does witness to
 the continual presence of the effects of conversion
 and to many a spiritual contest. But these
 facts fail to prove a separate addition of special
 faculties or of the awakening of dormant ones.
 Doubtless such new faculties or the quickening
 of such dormant ones would produce the effects
 observed, but such an appeal to miraculous pow-
 er is wholly unnecessary. For all these effects
 may be produced in a natural way. All would
 naturally follow a change of ruling purpose. Let
 one who has lived according to worldly princi-
 ples decide to live according to divine princi-
 ples. It may be that he never before in all
 his life performed a righteous act. This fact
 however does not prove that he never could have
 performed such an act. Many a man has
 never slipped backwards one hundred steps suc-
 cessively, many a woman has never clapped her

hands fifty times successively in a minute and
 by far the majority of the people in this world have
 never committed the neglect alphabet to memory,
 yet who doubts the natural ability of any one ordina-
 rily endowed to perform all these of these parts? So a
 man may never have performed a righteous act in
 his life but this fact does not prove that he can-
 not. So far as natural ability is concerned can
 he not become a Christian at any time? Let him
 make this decision in regard to the principles of his
 life and his conduct will change. It will change
 as radically as the two sets of principles are differ-
 ent and it will become what it should be. At this
 change of resolution, which is the fulfillment of the con-
 ditions of many divine promises the man has secured
 the future fulfillment of the promises themselves,
 Now pardon for sin is secured, Heaven is his, Im-
 mortality and glory are his own, This the forgiven
 man knows. Joy gladness hope gratitude all spir-
 itual emotions naturally flow in and fill his mind
 What man could prevent such emotions? With
 them also comes such a revelation and a realization
 of the Divine Character, that delight in Divine
 Presence love adoration consecration to God are
 secured. All this may seem to come gradually but
 it comes as suddenly as the decision and the realiza-

tion of the decision ~~are~~ made and when ^{they are} ~~once~~ made ^{their} effects will be witnessed in consciences. Through Divine Grace the resolution will be permanent and indissoluble. If the old purposes and principles of worldliness be not wholly given up there will be many a contest between the new and the old principles that will answer all the demands of consciences. Thus all the effects of conversion are secured. But it is possible that no one is able to make this choice of principle. Be it so. But if the change of resolution be made all the desired experiences take place. This is illustrated in every land. It is illustrated by the natural working of the mind. It is illustrated by those who think that they have changed their principles but have not. No one of these self-deceived christians may illustrate all the effects of the change of purpose. One will illustrate one effect; another, another effect; and one who may be so like a christian as to deceive even the very best will illustrate many of the effects of conforming to the conditions of eternal life. In case, however, a man has not the natural ability to change his ruling purpose an endowment of new faculties or a quickening of dormant faculties unused before is not necessary but rather an excitement of the faculties already in use. As therefore all these observed experi-



ness of the converted man occurs naturally at the change of principles or ruling purpose. While change may occur naturally or at Divine excitement, or ^{also} quickening of the faculties that already exist. These experiences fail to show that the Christian has faculties that the unconverted man has not. They do not prove that either has a separate set of faculties, called a spirit, dormant or dead in the one and quickened in the other.

As a ^{real} change from worldly principles to righteous principles produces all the experiences of conversion so the change from carnal principles to rational principles will produce all the experiences of one ruled by his soul. And also a change from rational principles to carnal ones will produce all the experiences of one ruled by his body. As all these experiences of a carnal, a psychic or a spiritual man occur at the change of ruling purposes these experiences do not prove three distinct sets of faculties. They prove just as much only a change of purpose. Nay, more, because all these effects may be produced with one set of faculties, as it is unphilosophical to multiply causes unnecessarily or to admit more causes than is necessary; it is unphilosophical to admit more than one set of faculties. Reason declares that there is but one set.

But not only are separate faculties ^{not} required for the experience of the body and soul and spirit, but each faculty of one of these so-called parts of man is identical with the corresponding faculty in each of the other two parts. Take the power of judgment, for instance, and let it compare an act of stealing with a standard. The spiritual judgment compares it with the Bible standard, The psychic (soul) judgment compares the same act with a rational standard. The bodily judgment compares it with the demands of the body. What is the difference between these three judgments. In each there is the same mind. In each the mind is performing the same function. judging. In each the matter, an act of stealing, is exactly the same. The act the power the faculty of the mind does not change in this change of standard. If the mind were a machine the difference between these such acts would not be that of process whether the action were weaving or thrashing. The act is the same in the three cases. judging. The difference would not be in the material, whether it be wool or stone. The material in each is the same. an act of stealing. Now would the difference be a difference of machine. The same machine is employed in each act. It is the same mind. The difference

is only a difference of ingredients. Now the machine mixes oil with blue coloring matter, now the same machine mixes oil with red coloring matter and lastly the same machine mixes the oil with black dye. Surely in these three acts there is no difference of machine or function or ~~matter~~ oil. Although there is a difference of dye and color. No more is there a difference in the faculty of the mind. In each of the three judgments there was the same mind performing the same action upon the same matter (an act of sealing) but the standard of comparison is different. But does not this change of standard require a certain adaptability of the faculty of this mind? Certainly. And machines too may be "set" differently or adapted to the dyes they mix. But for all this adaptation the machine and the action is the same. In the case of judgment, the action of the mind is the same even if a adaptation to spiritual things be required. But sometimes a change of dye requires an altogether different machine. This may be. But in the case before us memory declares that the mind is the same mind in each of the three acts. In each act there is the same mind performing the same act upon the same material, that is, the faculty of the mind in each act is the

same, and identical.

An examination of the other faculties of the mind will show the same ~~thing~~ truth in regard to them. Although the measure of the action of the faculty may change and become carnal rational or spiritual the mode of the mind's action does not change. Under each of the changes there is the same mind acting in the same way. The adjustment of the mind may be different, but that and a possible enlargement of power is all the difference. ^{Every} ~~the~~ faculty in one of these so-called divisions is identical ^{with} and the same as the corresponding one in each of the other so-called divisions of the mind.

Observation also gives this same result in regard to the emotions. Take the feeling of sadness for instance. It may be said that there are three emotions of sadness, a spiritual, an intellectual and a carnal sadness. The first is felt by the spirit; the second, by the soul; and the third, by the body. But what is the difference between these three sadnesses? The difference is not in the mind; for memory declares that the mind is the same mind in all these emotions. The act, ~~or~~ object at which the mind is sad is not different; for in each case the same mind may be sad at the same act of stealing. And the difference is not in the

emotion. That is the same in each case, sad-
 ness. It is the same feeling expressed in the same
 way, with tears, and a true sigh, and causing the same
 effect in each case. In each case the mind is
 performing exactly the same act. It is producing
 the same sadness. The difference lies only in the
 cause of the sadness. In one case sadness is
 caused by the fact that the act falls short of a Bib-
 lical requirement and is sinful; An another, by
 the fact that the act, stealing, falls short of a rational
 requirement and is foolish; And in another, by the
 fact that the same act falls short of a bodily require-
 ment. It might be that the act of theft exhausted
 the body, and became painful. Again the differ-
 ence is not of mind, matter of thoughts, or exer-
 cise of the mind, but the cause, not of sadness, but
 of the mind's exercising its power to feel sad. The
 difference is only whether the same machine is
 driven by the same action upon the same oil
 with hand power, horse-power, or steam-power. As
 the power does not make the action different,
 so the cause or reason does not make the sad-
 ness different. There are not three sadnesses
 but one. In each case the emotion, the
 sadness, the faculty of the mind to feel sad, was
 identical and the same.

This that is true in regard to the emotion of sadness is also true in regard to the rest of the emotions. Emotions differ from one another, as joy differs from sorrow; but emotions do not differ in kind nor necessarily in degree according to their causes. Different causes may however give different names to the same emotion just as different causes give different names to physical effects. A death takes place from shooting a gun. If the victim is slain with a malicious purpose this death is called murder. If he is slain without thought it is called only an accident. If he is intentionally slain by himself his death is called suicide but the death is exactly the same in all three cases. So many emotions doubtless receive names from their causes but the causes do not make any difference of kind. Emotions although they may be differently named or qualified are not different in kind according as they arise from a carnal or a rational or a spiritual purpose, passion or considerations. There is the same mind exercising the same power in each case. That is to say the faculty the capacity of feeling is the same and identical in each case.

As the spiritual psychic and carnal intellectual faculties are not three but one working in relation to three different standards, and as spiritual psychic and carnal emotions are not three but one caused by different exciters, so spiritual psychic and carnal wills are not three wills but one. In each of these so-called three wills there is the same mind with the same and sufficient ability doing the same thing. For instance let the act chosen be to read Milton. In this case the difference lies not in reading, the same passage may be read by each will's choice. There is no difference in ability. ~~readers~~ and all the wills have power to choose to read the same passage. The mind is the same too in each case. The difference in these wills is only in the motive. In one case the man reads Milton from a carnal motive, perhaps pride; in another, from a psychic motive, perhaps love of the grand; and in the third, from a spiritual motive, the love of God. If the act were not reading Milton but to making the Bible or to praying the difference, in the three wills would not be in the will at all, but only in the motive. In each case there is the same mind

performing with sufficient ability exactly the same act. That is the faculty of the mind, the will is but one identical and the same in all these cases.

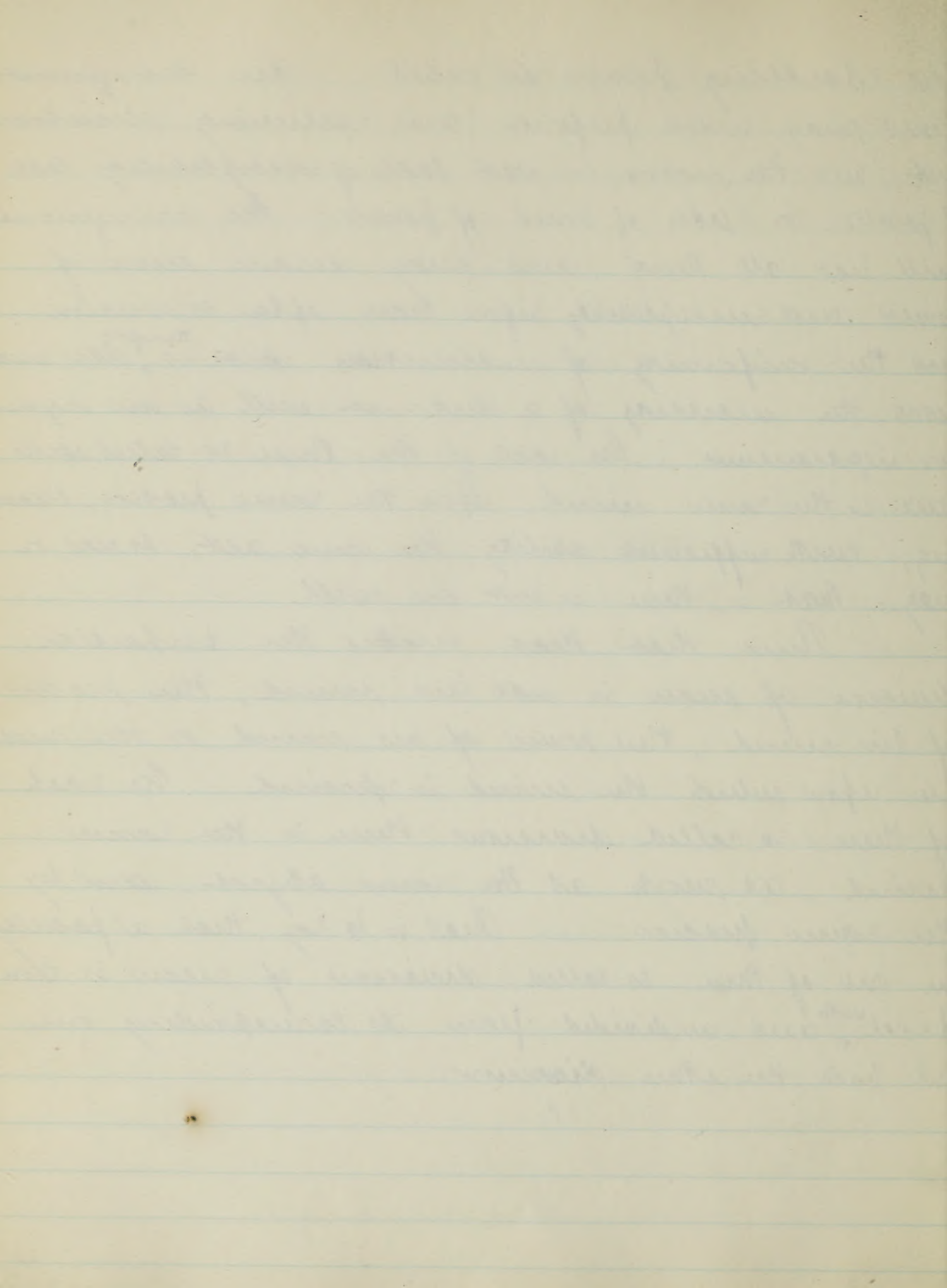
But, it is objected, the will of an unconverted man never acts under spiritual motives. Be it so. If it be true that the unconverted man never acts under the influence of spiritual motives the next thing that can show is that the man is insusceptible to such motives. What is needed then is not a new will but new susceptibility. What the unregenerate man needs is not new ideas new motives or anything new but only sensitiveness to the ideas and reasons he already has. Thus it is not the ability of the will that is at fault. But is it true that the unconverted man is insusceptible to spiritual motives? Certainly not. Oftentimes and necessarily before conversion a man is moved, powerfully moved, to become a Christian. He is not a Christian and yet the sense of duty, the appeal of God's character and the fear of punishment move him as powerfully as a trumpet moves the air. It may be and often has been that a man is more powerfully moved

by christian considerations before he is a christian than he can be again while on earth and yet he refuses to become a christian. There cannot be then a lack of susceptibility.

From the fact that an unregenerate man never yields to a holy choice it may be inferred that the man has not power enough. Be this so. Now what is needed surely is not a new will but more power to the same will. But is it true that he does not have power? Although unregenerate he does show these holy acts. He prays, reads the Bible and Mission every day. At times before conversion and while moved more strongly than ever again in his life in choosing to delay or to rebel against God the unregenerate man puts forth the greatest amount of will-power he ever exercises in his life. It costs him more of a struggle to ~~not~~ choose to be unregenerate than he ever suffers while a christian. Surely his lack of conversion is not due to weakness of will. It is due to his ability. His power of will is tremendous. His lack of conversion is not due to a lack of kind of power: for the unregenerate man chooses and chooses often to do spiritual acts. The reason of his unconversion is

his starving power to rebel. An irregular man may never perform an exclusively Christian act but the reason is not lack of susceptibility, lack of power or lack of kind of power. The irregular man will has all these and may exercise more of power and susceptibility before than after conversion. ~~And~~ the uniformity of unchristian ^{therefore} exercise does not prove the presence of a distinct will as an organ for righteousness. On each of the three so-called wills there is the same mind upon the same process, clearing, with sufficient ability, the same act, to read or pray, that is, there is but one will.

Thus that that makes the tripartite division of man is not his mind, the process of his mind, the power of his mind or the matter upon which the mind is exercised. On each of these so-called divisions there is the same mind, at work at the same object, and by the same process. That is to say that a faculty in one of these so-called divisions of man is identical ^{with} and undivided from its corresponding one in both the other divisions.



A tripartite nature of man is also disproved by the impossibility of a corresponding division in the matter upon which the faculties are employed. As, as has already been shown, there is no division in a faculty, or power of the mind for certain processes, into three parts so there is no tri-division in the matter of these faculties. Doubtless there is a great difference between different thoughts. The size of a button and the condiscernment of the savior are very different thoughts; but not all thoughts are so different. Like the colors of the rainbow they shade together till it is impossible to tell whether a thought is carnal, psychic or spiritual, to draw a line that shall separate these three characteristics is as impossible as it is to draw a line between colors that overlap each other and intermingle. One can not even separate thoughts according to these characteristics than he can youth from childhood. Not only are thoughts indivisible but also the materials for the emotions and choices are indivisible. Gladness is an emotion, and it is the same in kind though perhaps not in degree whatever its cause. Now, perhaps, it is caused by the prospect of ten years of life. This temporal is a carnal joy. But now it is caused by the prospect of immortality. This eternal is a spiritual joy. It now

the few years be increased up to where the infinite
 begins. All this being not infinite is carnal. But
 infinite existence is spiritual. Where is the line
 between finite and infinite existence to be drawn?
 It can never be drawn. He who tries to draw the
 line is like the boy that tried to find the place
 where the rainbow rested. The longer he ran, the
 farther off the rainbow went. So the farther
 one goes in duration, the farther off is the line
 to finite existence. But does the ground over
 which the boy runs differ? Not at all. It is all
 pasture. Does duration differ in its nature
 the longer it is? Not at all. At one time the
 boy stood where he thought the rainbow rested. So
 too one may flit in thought to that part of dura-
 tion that was once beyond his power to reach. That
 was once in the infinite. What was once infinite
 thus becomes finite, and what was once spiritual
 thus without any change in its nature becomes carnal.
 A division accordingly between the carnal by nature
 and the spiritual by nature that causes the mission
 of gradus cannot be made. As it is impossi-
 ble to draw a line between what causes spiritual
 gradus and what causes carnal gradus so it is
 impossible to draw a line between all that will
 divide all causes of mission into carnal psychic

and spiritual. As these motions are motions of the will it is seen at once that no division can be made in the causes of motion according to this so called bipartite nature of man. Seeing then that there can be drawn no line of division between the materials of thought ~~and~~ causes of motion and causes of motion that will satisfy a triple division of each faculty the faculties cannot be divided so as to satisfy this triple division. Each faculty is one and undivided.

A division between the spiritual, psychic and carnal parts of a faculty is not only impossible because of the impossibility of dividing the causes, motions and materials but also of the faculty's exercise but also because any act of the mind without any change whatever in its nature or itself may be wholly changed in its spiritual character. A man flows love of his family goes to work Monday morning. This love and this providing "for his own" is Biblical. He drops this Biblical injunction from his love of God. In all this the man is spiritual. He performs this work for six successive days. His motive love of God and love of family are just the same all through these days and his will is spiritual. Sunday comes and he goes to work just the same. His work is just the same; His motives to honor God in a laudable provision for his family are just

The same; his will is in just the same exercise
 Everything about him is exactly the same. Yet now
 on Sunday, as he knows God's command to rest, his
 will is not spiritual but psychic or carnal. Although
 he has not changed a particle his will has retreated.
 As the will so an emotion may change its spir-
 itual nature without any change in itself. A
 is grateful to B for a gift of a thousand dollars and
 enjoys the gift. Gratitude is right Biblical and spiri-
 tual. Twenty-four hours pass and then A learns
 that B stole the thousand dollars. Yet A, although
 he knows that keeping the thousand dollars is
 a connivance at crime keeps the gift, enjoys it
 and is grateful for it just the same. ^{and in this} knowledge, that the gift was stolen there is
 no change whatever in A. Yet his emotions of
 gratitude which was once spiritual without the
 least change of kind or degree has become carnal.
 In the same way the character of a thought
 may be changed by nothing but circumstances.
 Certain early Jewish Christians thought before the
 council at Jerusalem that the Mosaic law ought
 still to be observed. Surely that was a spir-
 itual thought and a Biblical one. But after
 the council at Jerusalem those who continued
 to hold the idea that duty still required them

to observe the mosaic rituals were not spiritual but so far from spiritual as to belong to "the synagogue of Satan". Now and perhaps better instances might be brought to show that the same thought, the same choice of will, the same emotion may under different circumstances become spiritual, or psychical or carnal. It is not the act, its nature or kind that determines its spirituality. Spirituality may depend on nothing but circumstances. It is external circumstances, effect, Divine commands rather than the kind or nature of the act that determines whether a particular thought, volition or emotion is spiritual, psychic or carnal. But these circumstances, these things that stand around the act do not and cannot divide the faculties of the mind into three distinct faculties. As the thought is just the same thought, and the volition is just the same volition, and the emotion is just the same emotion under all these sets of circumstances as nothing ^{whatever} ~~changes~~ ~~there~~ is changed ~~whatever~~ in the thoughts, volitions, emotion, as it passes through the same sets of circumstances. Surely there is no demand ~~whatever~~ for these sets of faculties. As there is no demand for them the only philosophic demand there is, is to believe that there is but one set of

of faculties. As the same thoughts, volition or emotion may according to circumstances be either spiritual, psychic or carnal it is manifest that this religious character does not make one distinct in kind from ~~the other~~, the religious character does not demand some distinct faculties. but the identity of the thoughts, volition, emotion through the change of circumstances clearly proves the identity of the faculty. The faculty that produces a spiritual thoughts, volition or emotion as the thoughts, volition or emotion is ~~also~~ exactly the same through the change of circumstance is ^{the} identical with and the same faculty that produces carnal and psychic thoughts, volitions or emotions.

A three fold division of man's mind is also disproved by a consideration of its results. According to the trichotomous theory there are three complete sets of faculties. In each set there must be the faculty of judging. And in all three sets there must be according to this theory three distinct faculties of judgment. Now if there are faculties of judgment exist they will produce, of course, three distinct opinions in regard to the same matter. The spiritual judgment will pronounce stealing a sin; the psychic will pronounce it, perhaps, a mere error; the carnal judgment will give stealing its approbation. Now these conclusions are not one opinion in regard to the same data, but three distinct opinions; nor are they three different opinions in regard to different data or the same data under different circumstances. But they are three different, distinct conclusions in regard to the same data under the same circumstances. Now these opinions according to trichotomy are so distinct, clear and differ-

but that they require special faculties. The
 opinions are also so different in kind that
 each can be produced only by its own special
 faculty. One of these opinions then, as these
 faculties are so separate from each other, will not
 be swallowed up by either or both of the other
 two; but just as seeing produces a result dis-
 tinct from that of hearing so each of these fac-
 ulties will produce conclusions that will be
 as distinct and clear in the mind as a square
 and a round. These opinions need not be pro-
 duced simultaneously. One the same data one
 faculty of judgment may have arrived at its
 conclusion, another may be resting in doubt,
 and the third, struggling in hope. But con-
 sciousness must present all these processes as
 going on in the mind at the same time and
 also the ~~state~~ state of each process and at the
 end of the process these distinct opinions to
 each of which although perhaps conflicting the
 mind will give assent. As there are ac-
 cording to this theory three faculties of judg-
 ment with three clear results so there must
 also be three memories, three faculties of imagi-
 nation, three powers of intuition, three of every
 intellectual faculty, and each with a clear and

distinct results of its own. As there are
according to this theory three sets of intellec-
tual faculties so there are or ought to be three dis-
tinct ^{sets of the} faculties of emotion. The emotions of ~~these~~
~~these sets~~ ^{each triple faculty} are not mingled one with another, but
are three emotions as distinct and clear as the
faculties themselves. Each of the three acting
simultaneously with the others produces at one
and the same time three distinct emotions. At
one and the same time a man may be moved
with all the carnal rage of the ridiculous to laugh
at the drunkard, and under that pecuniary laugh
as heartily as he has power; he may be made full of
dread as the drunkards fall, and suppressed
with blushes go and hide himself; and he may also be
filled with sorrow at the drunkards' evil and weeping
with all his power while he is laughing from the
platform from which he moves the public while he
is trying to hide himself. Although these emotions
are so different consciousness will perceive no
conflict between them ~~but~~ ^{may} find each as
powerful to move and control the conduct of man
as either of the other two. As there are three
sets of emotional powers and three sets of in-
tellectual faculties so there must also be three
sets of faculties of volition. And each faculty of vo-

vision, must ^{give} as clear, distinct, separate choice
 what is the result of these three sets of faculties.
 As all these do not exist in ~~equal~~ power in all
 men the results will be different in different
 individuals. But in the Christian in whom all
 these sets exist in power their result may be summa-
 rized. This Christian sees the Bible. As there are
 in him carnal psychic and spiritual powers he
 believes that the Bible is the only true standard of
 conduct and at the same time he believes with the
 same power of conviction that it is not such a standard
 and also at the same time he holds just as clearly and
 with all the power of carnal conviction that the Bible is
 foolishness. At one and the same time he loves the
 Bible with all his heart, is ashamed of it with all
 his heart and hates it with all his heart. And
 each of these emotions is as clear as vision of the
 atoms. At one and the same instant he is de-
 cided to live according to the Bible and just as
 much decided not to live according to it, and also
 with all the power of a faculty of volition to vio-
 late every rule in the Bible. Besides all these
~~more~~ conflicting and contradictory results he
 has some powers of consciousness. As the carnal
 mind cannot see the things of God there must

In a spiritual, a psychic and a carnal consciousness, each pursuing its peculiar shades and acts of the mind. Every man is wonderfully and fearfully made! However, it takes but the slightest attention to see that there never was such a man or mind. Consciousness declares that the mind has ~~but one opinion~~ ^{but one opinion} in regard to the same data at one time, ^{but one opinion} one emotion or mingled and not distinct emotions and can have but one decision at one time. There is but one set of faculties acting in the mind at once.

But let there be three sets of faculties which manifestly are not and there is another result beside confusion that will disprove their existence. Intelligence emotion and will make a person; but if there are three intelligences, three sets of emotional faculties and three distinct wills in one body, that body does not contain one person but three. Like a man of Aposholic times possessed of a devil all men according to trichotomy must be possessed of a demon and are devil too. As the three sets of faculties in man produce their characteristic results independently of each other, as each set is incapable of producing the results of either of the other sets, each set forms

a complete person not only morally distinct from the others, but also irresponsible to and for, incapable of influencing or being influenced by and in no wise connected with the others save by happening to be bound to the same end or delay. This tripartite division that treats of one man three distinct responsible individuals as merely as one is not true is not correct. But on the other hand, as there is evidently but one responsible being in a man, as man is a unit man has but one set of faculties.

Memory also disproves trichotomy. For memory establishes identity. It declares that Smith is the same Smith that inhabited his body fifteen years ago. He believes his identity because he remembers himself and himself to be the same man that inhabited his body fifteen years ago. Likewise memory establishes the identity of our faculties. Memory establishes in Smith's mind the belief that his judgment that declared his coat black yesterday is identical with his judgment that declares his coat black today. He remembers that the judgment that compared the color of his coat with black is the same judgment that compares his conduct with the Biblical standard.

Memory ^{imaging} ~~tableness~~ our ability to feel joy yesterday
with the same ability to feel joy today. Memory's
testimony may be complex but she asserts not
that man has three wills but that he has one
and that the will he used yesterday is the same
with that he uses today. Memory establishes
is not only the identity and the unity of
the will but also the identity and the unity of
^{each of} all the faculties of the mind. She asserts
and proves that man has not three sets, but
one set of faculties.

It may be that the early Christian writers
maintained that there were in man
three distinct sets of faculties. One for
one for temporal intelligence and one for spirit-
uality, and that it has been the passion for
many to speak as if man has three hearts,
but while the old arguments were convincing
with such a theory they did not prove it. And a
careful consideration shows that man is en-
dowed with but one set of faculties.

In quite recent times there has been another explanation of the tripartite nature of man. According to this explanation "man is a $\tau\rho\iota\ \mu\epsilon\rho\eta\varsigma\ \iota\pi\sigma\sigma\tau\alpha\sigma\iota\varsigma$, a union of three, not of two natures only. These are, body or sense-consciousness; soul or self-consciousness; and spirit or God-consciousness." In the unregenerate man the spirit of man is reduced to the conscience. "Conscience is the fallen pneuma." The arguments for this explanation are its adaptability to Biblical usage and to human experience. This tripartite nature accords with and is supported by the Biblical passages already quoted. This explanation as conscience may reduce its activity^{to}, or never have any other than that confined within a very small sphere action and may be dead or dormant to the demands of revealed religion and to much of natural religion & fits well the doctrine of depravity and experience. Conscience in this reduced state is a "dead or dormant" spirit. It is that part of Adam's spirit which was left after the fall and the only part which can be passed down from generation to generation as an inheritance. This conscience which in the unregenerate man becomes only a feeble and accusing witness of the law of God, which is a "dead or

dormant" capacity for righteousness in those
 dead in trespasses and sins may be quickened. In
 this quickened state, which is a natural state
 its activity embraces the demands of revealed re-
 ligion. This quickening explains conversion. In
 the intermediate state this conscience, it is alleged,
 gives a ground for consciousness and growth in
 righteousness that the now usual division of
 man into soul and body does not give. At the
 resurrection conscience is the germ of the res-
 urrection body and thus does away with the
 necessity of raising to life the "relics" of the body
 of flesh. In this way this theory is adapted to
 the great doctrine of the resurrection and also
 does away with some of the objections to that doc-
 trine. In addition to this fitting and ex-
 plaining the great doctrines of resurrect-
 ion intermediate state conversion and depravity
 and also conforming to the Biblical demands for
 anthropology it secures a triple division of
 man that does not destroy his unity. It grants
 an organ of holiness and at the same time
 does not require the presence of an organ
 which the mind is disinclined to accept.

With regard to this unity there is
 a special organ of spiritualizing or God consciousness

in man or there is not. If there is not such a special organ, if conscience be not a distinct faculty distinguishable from sense-consciousness and also from self-consciousness then man is not tripartite and ^{this} ~~all~~ form of trilestomy is without foundation. But the whole theory is advanced to prove that man is tripartite and we infer that although some expressions may be interpreted to the contrary that it means to establish not the unity of man's nature but in some sense a ~~three~~ ^{triple} ~~problem~~ of man's nature. The whole theory is without purpose if it does not consider man a "union of three natures".

That in this explanation of trilestomy that demands special attention is the spirit or conscience. The soul and body are important but they are of subsidiary importance and their separate existence depends upon the separate existence of the spirit. The arguments for a separate ^{of conscience, or a spirit} existence, are not equally good. That conscience is the germ of the resurrection and that it by living this germ does away with the raising of the flesh doubtless is more fit Biblical usage than the idea, which has received the support of Biblical exegesis for ages, that the flesh will be raised to life and that

the perfected mind will be the inheritance of the glorified body. The idea that conscience secures a greater ground for consciousness and sanctification during the intermediate state is no more rational or Biblical than the idea that the whole period and not a part of it secures the greatest ground for whatever religious growth and sanctification there may be between death and the resurrection. To say "that the fall was not a solitary act of disobedience, but an inclination given to the whole nature of Adam in the direction of the flesh, by which the spirit or the image of God was deadened in him, and that this carnal mind, or natural bias to evil, must descend by the law that like produces like from Adam to his posterity through all time", and to say that conscience is a quickening of the conscience is to give a definition and charm to those Biblical doctrines that is fascinating. But to say that conscience is distinct from the other faculties of the mind, to imply that it can stand out a separate reason to be united with ~~not~~ others and form ~~not~~ mind is not correct. Conscience is not a distinct faculty or organ of righteousness. And the narrow view of this theory of righteousness does not destroy the unity of the mind is because conscience

is not a separate faculty. It gives "a tripartite" nature of our part. As this theory gives a mind of our part and not of the ~~few~~ ^{few} it overthrews such as only itself or the theory that man is tripartite or any real division of the faculties of man according to mere consciousness, self-consciousness and God-consciousness.

That conscience is not a distinct faculty is evident from a study of it. The function of conscience is to secure right conduct. The first condition of this right conduct is a standard, a set of rules, a code of laws. How do men get this code of laws for their right conduct? Surely it is not born ready made and lying in man's mind and consciousness at his birth. No man, surely, perceives his code by some power of immediate perception. But every man gathers his rules of conduct just as he gathers other ideas. In childhood he learns by experience, perhaps by parental chastisements, that it is correct conduct, that it is right to obey his parents. This law of obedience of parents, as every one knows, is not born in the youth. This law must be taught him. The youth must be trained and perhaps chastised till he is convinced that such obedience must be one of his rules of conduct. After this acquiring this rule the youth learns another perhaps

from his brother, and then another from a neighbor; a fourth, from some book; a fifth, from some experience; others come to him from all sides. All these suggestions he thinks over again at an advanced age. Some of them he rejects outright, some he alters, and some he accepts. None that he accepts he arranges with reserve or his care and thus he forms his code of laws of conduct. But what faculty is employed? Every faculty he has. Hearing every smelling tasting touching have given him facts. Reason judgment all his powers of reflection arranged these facts, compared them and made inferences from them. Some imagination helped him. Memory ~~was~~ was absolutely necessary. Emotions of every kind urged him on. Thus this code is gathered the result of ^{the} whole man. It is the result of faith, induction, deduction and now to some extent of imagination. It is the result of his selfishness and his unselfishness, his perseverance and his laziness, of his show of right and his impulses to wrong. of the whole of his character. It is the result now of many desires of the will. Surely there is no distinct separate faculty employed in securing this code of ~~laws~~ laws. Conscience in this part of its work is the whole mind. The second part of

conscience is an act of comparison. Whenever
 an act is suggested to the mind, then conscience
 compares this act with its code. It then finds
 that the act conforms to the code, or does not at
 all, or that it conforms to one rule but violates an-
 other rule. This decision, however, is not the re-
 sult of a faculty limited to making comparisons
 with a moral code. The faculty of comparison used
 is the same as that with which the farmer com-
 pares his harrow with his rules of farming and
 the merchant his bargain with his rules of selling.
 Although the standard of comparison is different yet
 the faculty of comparing is one and the same in all
 these acts. The faculty of comparison in conscience
 is not a separate one but that same faculty with
 which man makes all his comparisons. After
 this act of comparison follows another act of judg-
 ment. This second act of judgment is an approval if
 the act conforms to the code ~~and~~ or a disapproval if
 it does not. This power of approving or disap-
 proving too is not one confined to moral acts.
 It is reemployed or can be employed in regard to
 every act thing and relation. Approval and disap-
 proval of moral and immoral acts is but one
 part of the action of the general power of appro-
 bation. After this approval or disapproval fol-

low many emotions. Our emotion may be de-
light; another, gratitude. We turn all the emo-
tions of which man is capable are passions. All
may be righteous and all may be wrong. One feel-
ing is that of anger. But this feeling of anger is
not restricted to Biblical acts or acts ^{which} constitute
a divine emanation from God ~~although~~ ^{that may} have become
a dead or dormant spirit. The ~~the~~ common and the
uncommon both have this sense of anger and both at
times have it when they ought not. The poor and
the rich, the intelligent and the foolish all have it. It
arises as an act of prayer, or an act of business. The
righteous man has it in view of his piety and the
heathen have it in view of ^{their} travelling sensual wishes.
Just as pleasure comes at the thought of any act
that may satisfy the mind so the feeling of
anger comes at every act of lips ^{that satisfies} ~~in relation to the~~
code of laws no matter how holy or how wicked that
code may be. As this feeling of anger is no more
restricted than other feelings as it is not restrict-
ed to spiritual and Biblical acts and as every
feeling may be in conscience the emotions of con-
science cannot be said to be the separate and dis-
tinct emotions of a special faculty or set of facul-
ties in ^{the} conscience. The emotions of conscience are
all the emotions of the mind. Including those

emotions is an act of the will. But as has
 already been shown above that man has but one
 will or power of volition this act cannot arise
 from a distinct and separate will confined only to
 religious acts. This power of volition is the same as
 that that makes other choices. It is the only and
 all the power of volition a man has. After the
 choice is made there arise still other emotions.
 Among these are complacency or displeasure, a feeling
 of good desert or of evil desert, an anticipation of
 reward or punishment. But these emotions are
 not restricted to acts according to the Biblical stand-
 ard or to any particular act or standard. The Chris-
 tian has complacency, a sense of good desert and
 an anticipation in view of a holy act. The unconvert-
 ed, in view of an act according to a rational or
 psychic standard. And the pagan, in view of an act
 according to a most carnal sensual and civilised
 standard. These emotions of conscience are by no
 means confined to either conscience or
 self-consciousness or God-consciousness. As other
 emotions are not confined to the nature of sancti-
 fied and holy actions the faculty that produces them
 cannot be said to be restricted to a spiritual ~~the~~
 acts. It cannot be a special faculty of the fallen
 nature that produces them. That that produces

These emotions is a power that acts through
 the whole range of human acts. It is an undi-
 vided power or faculty that belongs not to con-
 science as a part of the mind but to the whole
 mind. Conscience thus is not one particu-
 lar faculty, or a set of faculties, an organ of right-
 conscious. It is the whole mind. It con-
 sists of all the faculties of the intellect, all the
 powers of emotion and all the power of volition.
 It is the whole mind, but the whole mind
 exercised in one direction, that of securing right
 conduct. Therefore as conscience is not a part
 of the mind, but the whole of it. This theory
 of Aristotelianism is not correct. Man is not tri-
 partite. Man's mind is a unit.

That the faculties of the mind are not
 divided according to the above mentioned
 three consciousness is also proved by consider-
 ing what conversion is. Conversion is
 not a vivification of conscience. For con-
 science is not dead before conversion. Some-
 times conscience in some desperados is
 not as active as it should be; but surely
 there is no one so desperate as to have no
 conscience at all or a conscience of no pow-
 er whatever. In many unconverted con-

Science has great power. It ~~does~~ drives
 many unconverted to fidelity; it urges the pagan
 to his worship; it prompts all to repentance of
 sin. Some unconverted people apparently have
 a conscience of greater power than some that
 are converted. The conscience of a Christian
 dulled and hardened with care and ambition
 may be less active and have less power than
 the same conscience of the same man uncon-
 verted but in tender and delicate youth. The
 change of conversion is not, although it may
 add to the power of conscience, a raising of con-
 science from death or perversity or awakening
 it from sleep. The first change of conversion
 is a change in the code of rules of conduct which
 the unregenerate man follows. Before conver-
 sion the rules of conduct a man obeys,
 whatever he may hold theoretically are received
 by himself from his parents, the Bible, everywhere
 but are not strictly Biblical. After conversion
 he accepts the Biblical rules and his conduct
 changes according as the Bible rules are differ-
 ent from the rules he followed before. The men-
 tal change necessary for him to accept this Bib-
 lical code is evidently not a creation of new fac-
 ulties nor an endowment of augmented ability

Before conversion the man has all the ability
 anyway. Even then we may understand the Bible
 as thoroughly as ever. Owing to some sickness or
 to advancement in age a man may have more
 ability to understand spiritual things and actually
 have a better understanding of God's rules of righteous-
 ness, of his threats and promises of his attributes before
 than after conversion. The change at conversion is
 not a change in mental ability. It is not an awak-
 ening of new faculties or a erosion of faculties, but
 there is a change in the kind of evidence the man
 accepts. Philosophers once accepted as true only
 that proved by deduction. Bacon, in time, proved
 that induction is proof. What a difference this
 discovery of Bacon's made in what men thought
 they knew! How science expanded and all kinds of
 knowledge increased! The unconverted man may
 accept both induction and deduction as proof. But
 at conversion he accepts as evidence what he did
 not accept before. The testimony of God. He accepts
 evidence of faith in God. This evidence makes
 a radical change in the code of rules he obeys. It
 throws away certain rules, changes some and
 adds a great many. Practically it forms a new
 code. How did he come to accept faith as
 evidence? Partly no doubt by reasoning, partly by

decision and much by divine influence. The
 change however was not a ~~mental~~ change of men-
 tal endowment. It was a matter of persuasion. Up-
 on this change of mental conviction, the un-
 converted man's maxims change. Now he loves
 God. Before he could not. But his inability to
 love God lay not so much in his inability to
 love as in the fact that he did not think God
 a being any one could love. Now however
 faith has given him a conviction of perfect and
 adorable traits in God. Faith has given him
 an assurance of the promises of God. Faith ex-
 plaining much of the past has given him peace
 trust and confidence in God. And now he
 who unconverted was a hardened sinner, a
 hater of God finds it as natural to love God
 as it is to love any lovable being. So it is
 natural for him to love God. Through faith
 the converted man has maxims that he did
 not have before great maxims, grand maxims,
 lovely maxims. These maxims give power for
 righteousness to his will ~~so~~ that the man finds
 himself acting like a wholly different man.
 But yet there is no change in his men-
 tal ability. He has no power of thought,
 no power of emotion or imagination, and no pow-

or of choice that he did not have before and that
 he might not have exercised before. He has ac-
 cepted faith in God. This faith gives new argu-
 ments and truths not accepted before. new causes
 for emotions ^{and} new motions to his will. It also
 excites the indwelling of the Holy Spirit. How did
 he come to accept this faith. No new organ was
 needed, no new ability was conferred upon him, he
 had no faculties that he had not before. He used no
 ability of faculties that he had not used before. What
 he needed was facts, arguments, that would give him
 confidence in faith in God. He wanted an impulse
 to start him in a course of obedience to the word of God.
 An excitement that should overcome his thral-
 dom to worldliness. and such a stimulation
 of the emotions he already had before with holy
 and not worldly considerations as ~~should~~ over-
 come his natural bias to sin. These needs
 were in part met by his own efforts, in part by the
 efforts of his friends, and, so far as human
 agency was insufficient, by the influences and
 the supernatural power of the Holy Spirit and all,
 to the faculties the unregenerate man had before
 conversion. As therefore there was no addition
 of new faculties and no awakening of faculties
 that were not used before as conversion is not a true

nourishment, vivification or the addition of new faculties. The converted man does not have any faculties the unconverted does not have in active use, conscience is not distinct from his faculties and there is no distinct dead or dormant spirit in the unconverted. Thus this theory of trichotomy may be dismissed.

Thus by way of conclusion let it be said that while the Bible uses many terms and phrases from which trichotomy may be inferred it does not teach that man is, or is a union of, three natures. It does not teach that man has a special organ for spiritualizing. The reasons ~~why~~ for this conclusion are the same as the reasons that from the Bible does not teach astronomy. The Bible nowhere assumes responsibility or authorizes its psychology, the system built up on its psychological utterances is in error, and also from the fact that its psychology is manifestly in many instances incorrect in certain parts that do not affect its religious teaching. Prominent among these errors is the one of making the heart rather than the brain the centre of thought and feeling. In accordance with this error it speaks of a broken and a contrite heart, of a clean heart, of an honest and a good heart, an evil and a hard heart, a gross and a fat heart and thus regards the

heart as the seat of the affections. But the Biblical language regards the heart not only as the seat of affections but also as the seat of intelligence. God opens man's eyes to know knowledge, not as ~~see~~ present language says, into man's head, but into his heart. Solomon had wisdom and largeness of heart; the disciples, the Savior said, were fools and slow of heart. For sluggish brains the Hebrews used the expression "slow of heart". Instead of saying that a man takes a thing into his head, they said, that he lays it to his heart. Beside this error in regard to the brain Biblical language speaks of the bowels as a seat of affection and of the reins or kidneys as a seat of moral reflection. In addition to these are other errors with which vulgar Biblical students are familiar.

While the Bible does not teach that man has a special organ for righteousness a careful consideration of the human mind shows that he has not. He has but one set of faculties.

But while there is no real tripartite division many fanciful divisions may be and are ascribed to him. Let me enter a field for athletic sports.

He will find there running men and jumping men and ball players. But although these men may be developed according to

Their specialities and physically different one
 does not have muscles the others do not have
 none have organs adapted only to their
 special sport. Each has the same muscles
 that all the others have and none have mus-
 cles which are in him alone, yet each, be-
 cause he has developed himself for a special sport
 receives a name according to that special use
 of his muscles. Men speak in the same
 way of minds. One mind, they say, is com-
 mercial, one political, one mathematical. ~~And~~
 This use of language is due not to special facul-
 ties but to the prominence used to which all the mind
 is prominently put. As the boxer speaks of his
 boxing muscles so men speak of their commercial
 faculties, their political faculties, their mathematical
 faculties. But by these terms are not meant spe-
 cial faculties adapted only to commerce politics
 or mathematics but rather the whole mind as em-
 ployed in commerce, or politics, or mathematics.
 In the same way from another point of view
 men speak of minds as carnal, psychic or
 spiritual. By this is meant not that the
 minds are essentially different. They are
 characterized according as their purposes are
 carnal psychic or spiritual. Men might

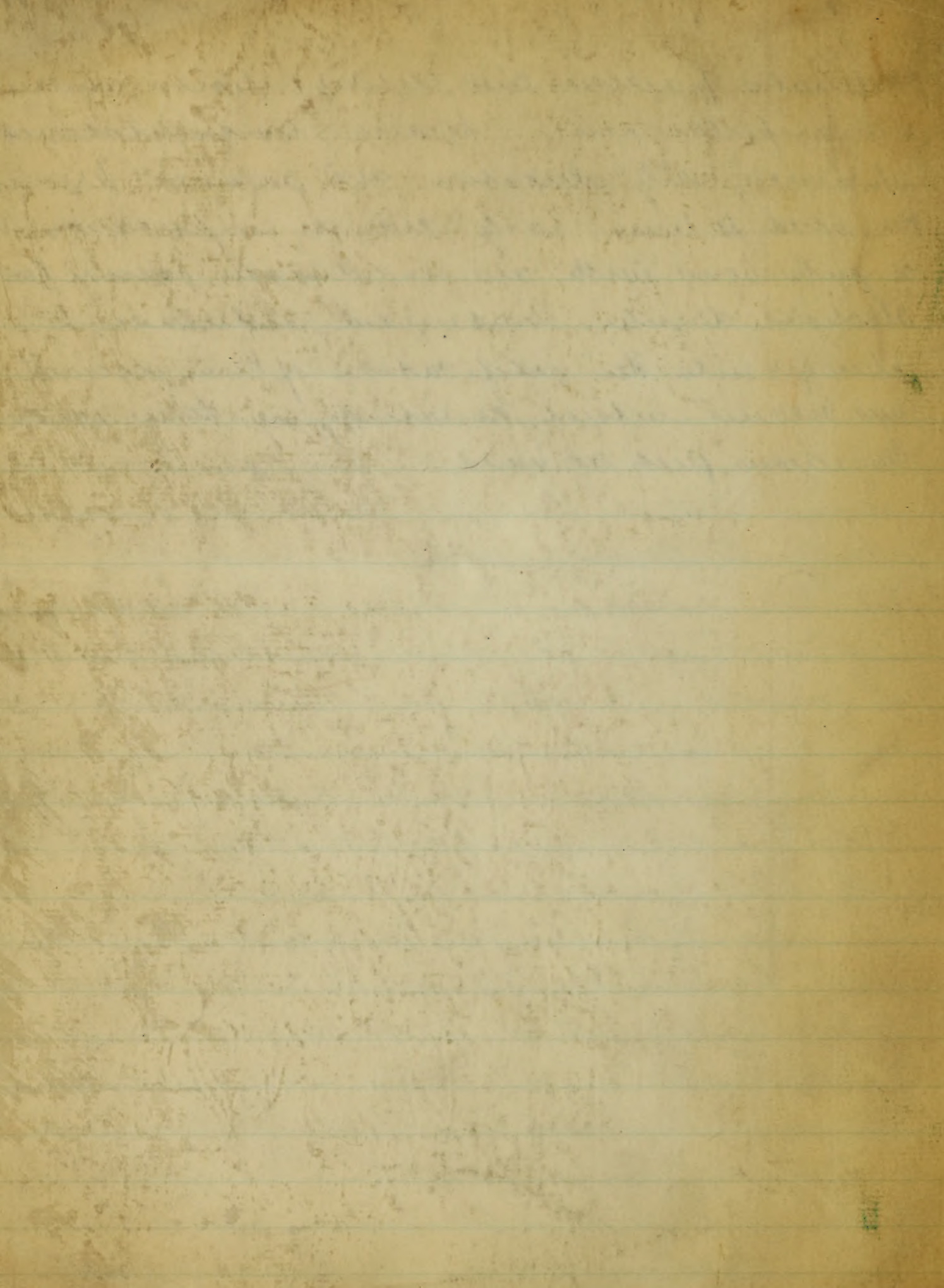
speak of their spiritual psychic and carnal facul-
 ties, but as in the cases already mentioned ^{they} would
 mean the whole mind employed in those pursuits. The
 spiritual faculties would be the mind as employed
 in righteousness, the psychic faculties, the mind as
 employed psychic purposes, the carnal faculties, the
 mind employed in fleshly pursuits, just as by con-
 science is meant the mind in pursuit of right
 conduct. For convenience perhaps these long phrases
 have been reduced to one word. The carnal faculties
 or the mind employed in fleshly pursuits just as the
 phrase, the mind employed in right moral conduct is
 reduced to one word conscience, is reduced to one word
 body. The mind employed in psychic purposes is
 called soul and the mind employed in spiritual
 purposes is called spirit. As this may not be a real but
 yet a helpful trichotomy is established.

Conversion is not a real physical or mental
 recreation. It is the turning the mind, the whole
 mind, from carnal or psychic pursuits or both to
 spiritual pursuits. When the mind is so
 turned that its primary predominating pur-
 pose is to seek the kingdom of God and his
 righteousness the mind is converted.

The depraved mind is not one that has lost
 an organ or a function through its death, or

run through its sleep. In the depraved mind
 no more than in the sanctified mind is there a
 dead or dormant organ, faculty or spirit shrouded in a
 tomb and waiting for a resurrection. The depraved
 mind is once absorbed in pursuits other than spir-
 itual than it pays no proper attention to righteousness.
 It behaves as if it were blind deaf dumb
 lame diseased leprous palsied dead to righteousness. Ap-
 parently from its efforts it is dormant or dead to right-
 eousness. When this mind becomes converted
 or turns to spiritual pursuits it hears sees and
 speaks righteousness. It walks in the ways of
 righteousness, is round active alive in its spiri-
 tual exercises. It appears as if it waked from the
 sleep or arose from death. It acts like a different
 and a new creature. But the difference is that
 when it was once absorbed and devoted to the world
 and heedless of Christ now it is devoted to Christ
 and heedless of the world. In order to explain this
 fearful absorption in the world it is rational and
 scientific and Biblical to believe that the natural
 human mind is not in the state in which it
 was originally created just as a drunkard
 transmits an inordinate desire for insoxi-
 cants so Adam has transmitted to his descendants
 and sin has entered in the natural mind in-

ordinate passions and desires, shortightedness
 and impulsiveness, means shortightedness
 experience, early education and passions present
 the world to him early and as important, like
 a youth born with an inordinate passion for
 alcoholic drinks, short sighted, impulsive, he
 plunges into the gratification of these desires
 and means which are satisfying them with
 the means first at hand.



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